

# THE DIVINE SCIENCE WEEKLY

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## The Better Part

BY NONA L. BROOKS

**A**RE we choosing the better part? Life is for a purpose; are we working toward the fulfillment? I have a message today especially for the young people; hence it is my hope that there are no old people in the audience. Youth and age are a matter of attitude. Let us stay young by keeping our touch with the world vital, alert, loving. Youth and enthusiasm are synonymous. Are we entering into life in the spirit of youth? The one who does it never grows old. Old age is the name for a condition of our thinking in which we lose touch, and believe that we have attained all that there is in human progress.

Chancellor Harper of Denver University in a vital address on conditions in Europe gave a graphic recital of the tragic situation as it exists in the European nations today at a meeting which I attended recently. In his travels from country to country, he talked over conditions with those in authority, as well as with the middle and lower classes. He returned to this side with a great hope notwithstanding the disastrous existent conditions. He sees that the salvation of Europe depends upon its youth. He contrasts the enthusiasms and open vision of youth with the staid hopeless attitude of the older people whose thought has crystallized into certain channels of belief. The older people in authority he found were seeing only the little bit of the world included in the individual country. The older people among the masses were deathly afraid, and fear means death. The dominating thought among these people is, "How shall we prepare to defend ourselves from others who are trying to get us?" The tragedy of Europe is self-centered thinking. Is not this the cause of all tragedy? It is true of nations and of individuals. He who lives with this motive is separating himself from the kingdom of God.

Dr. Harper saw young men from conservative wealthy families who were repudiating traditions and old customs in their own country, and were consecrating themselves to world betterment. This gave him great encouragement for the future. The hope of human betterment lies in our young people, those who carry the world vision plus enthusiasm. Think of the opportunity that belongs to the youthful spirit. You who see beyond the narrow limits of the personal, and believe in two big things, the Fatherhood of God and the brotherhood of man, are the hope of the world.

What is our basis? The Fatherhood of God. This great Truth is the basis for all action. What do we mean by the Fatherhood of God? There is in

life a deep and wonderful purpose brought forth by Divine Decree; this purpose is the bringing forth of the highest and best that God has put within us. Boy, girl, man, woman, the great certainty that Infinite Love is back of you, that It is expressing in every phase of the universe, is the meaning of the Brotherhood of God. With authority we can say, "I, a child of God, have within me, and back of me, the power of the Universal, God is backing up every high endeavor that I make with Infinite Power. I must make my ideal as high as possible. I, as I lift myself up, share God-Life."

As soon as I know God as the Father of humanity, I know men as my brothers. I am kin to every man and woman on the face of the earth today. What does this mean? I must translate the Truth I know, into action. When I speak words of love, I am answering my own prayer for companionship. Asking love is the first part of my prayer; giving love is the second part of prayer. The great word in the world today is service, love in action.

You are probably saying, "What you say applies to some other young person but not to me. I have a comfortable home, loving parents, and all that I desire. My life is absorbed in the home. Where is my opportunity?" Right where you are. There is opportunity in every moment of our lives to practice the fundamental principles of true living—love and integrity.

Love is service in action, the realization of the unity of life. Integrity is the word of words that should be written over every door in the land. It should be the watchword of every nation in the administration of internal and external affairs. Chaos exists in the world because people do not practice integrity. What does it mean to practice integrity? Being trustworthy in word and deed. Picture the glory of living if every one in the world served as he said he would. If the carpenter put the joints together as they should be; if the bookkeeper made out his bill correctly; if every promise were kept; and every good intention carried into action; if ever one spoke the truth;—men would be practicing integrity.

Jesus is our greatest example of love and integrity. His was the perfect impersonal love. He exemplifies love going out to serve. His crucifixion meant that he gave. His life was consecrated to the good of humanity; and he never swerved from his purpose.

Do you know the story of Martin, the Russian peasant, who spent his days making shoes in a basement room? From his windows he saw only the

feet of his fellow men; but he knew them all by their shoes which he had patched and mended. Always they passed, the burgomaster, the minister, the merchant. By his candle when the day's work was done, Martin read the New Testament; and he pondered much over the prophecy, that the Saviour of men would come in the hour that we think not he will come. As he mused, he heard a voice speaking these words, "Martin, I shall come to you tomorrow." And he knew that there was no person in the room.

Martin was determined to be prepared on the morrow. He cleaned his room, and made ready. The day dawned; and the shoemaker sat down to stitch, keeping an eye on the window with expectancy. He was watching for a new pair of boots—one that he had never seen before. There was a heavy storm, and as Martin watched the heavy flakes descending rapidly, he saw an old soldier sweeping the crossing in the cold, blustery morning. The man stopped, exhausted, and leaned against the wall. Love went out from the heart of Martin, and he brought the man into his basement room, and warmed him and gave him food. To the old man he told his story ending with the query, "How will Christ come today?" The old soldier goes back to work. And Martin gazes at the passing feet with the great expectancy.

Instead of seeing a new pair of boots, Martin sees a mother and her babe wearily leaning against a wall of a nearby house. He goes forth and brings them to his fireside, ministering to their needs with love. The mother tells him that she is on her way to join her husband who is a soldier in a neighboring village. She has walked far, and spent her little store. He is only a few miles beyond, and hope rises high in her heart. Martin gives her a bit of silver, and wrapping his coat around her, sends the mother and babe on their way rejoicing.

The cobbler is still watching for the Christ. Night begins to fall. Again the Testament is in his hands, for Martin would verify the promise of the coming. Shadowy forms are standing in the corner of his dingy room, but where is the Saviour? The young mother with light in her eyes and joy in her voice, says, "Martin, I came and you helped me." So speaks the old soldier. Martin's eyes still seek the promise, and he reads, "In as much as ye did it unto the least of these, ye did it unto me." Ah, then, was it true that Christ had come with each needy one? Had he welcomed Him with each of his visitors? Martin went to his rest that night knowing that the Saviour had come to him that day, and that he had received Him.

The world needs service. Be; do; give. Service is the royal road to happiness, and there is no other way to happiness. There are pleasures in the external, participate in them, and take what there is in them; but the big thing is, "What am I doing? What am I doing at home to help my family? Am I co-operating in every way with the right and the good of life? Am I co-operating in the school room, in the business office? Am I learning to serve? Am I living my life according to the principle of the Fatherhood of God? Because God is my Father, and I share in His life, I have the power to live and to serve; for in Truth, all men are my brothers.

I have the companionship of humanity in my life. Am I making the best of my opportunity?

How many of us are living in such a co-operative spirit, that we may at any hour, hear those greatest of all words, "This is my beloved son, in whom I am well pleased." So live, young friends, that Infinite Consciousness can speak the word of commendation; in this consciousness, answer, "Father, of myself I have done nothing, but it is the Father in me that hath done the works."

Seek blessedness rather than happiness. We are blessed with the consciousness of having done our best. Do not keep what you have; use it. Remember the servant with the one talent. He tucked it away for safe keeping, and when the master returned, he called him unfaithful in the small things of life.

Do you not see that there is nothing greater than you in the universe? Not because you have done some fine thing, not because you have been born into wealth, but because of the richness of your nature are you great. You share the God-Nature. You are responsible for using the gift of God. You, the individual, are endowed with the Divine Nature—love, purity, goodness, power. You are here to bear witness of the Truth, to show the Father to humanity in the experiences of every day.

### Arise, My Soul

Arise, my soul, awake to see  
Thy present use and destiny  
That thou my inner light must be,  
To lead me on and on to see  
The love and truth that sets me free  
From all that's not of God.

Thou art so very close to me;  
I could not go alone;  
The maze of mystery and doubt  
That circles me around, about,  
Would soon encircle me en-route,  
And I should lose my way.

But when I find the deepening cloud  
Shutting all the sunshine out—  
I know that I from Thee have strayed;  
But I do not feel at all dismayed,  
And turning quickly follow where  
Thy light is brightest and most fair.

—Rosamond N. Garard.

The light of Life is here, on sea and land;  
I feel it in God's glorious world, on every hand.  
I know it by the Spirit's quest, the Soul's demand.

For pure beauty,  
As God walks forth anew.  
So, every Spring  
My heart sings  
In love and praise:  
God's children *we are!*  
So sing and say:

"God is! We are!  
Rejoice always."

## Annual Assembly of the California College of Divine Science

THE California College of Divine Science of Oakland, California, held its annual Assembly on October 30th in the rooms of the Metaphysical Library. There were three sessions, morning, afternoon, and evening and the general theme was "The Golden Rule Applied," while this main subject was divided into three sub-topics—the first being—The Golden Rule applied in the individual; second, The Golden Rule applied in the Home; third, The Golden Rule applied in all social, business, national and international relationships.

The California College has held many Assemblies, but never before has there been such a free expression. There was a complete blending into one joyous, complete expression of the subject considered at each session, and all felt that they had indeed had a feast of soul inspiring food, the bread of life which satisfies. Each student who presided or who gave forth the truth seemed to have laid aside the personal and let the Christ within speak, and those who did not speak gave their silent blessing so that all felt the perfect oneness, the conscious unity—the Presence of God in that room.

Two students presided at each session, one opening the meeting, the other summing up the good thoughts brought out and leading the closing silence.

In the morning, of course, the application of the Golden Rule in the individual was considered, since the good of the whole depends upon the good of each, and the good of each necessarily makes the good of the whole. One brought out the fact that the Golden Rule was a standard rule of action, a principle to be followed in the process of unfolding the Christ character, and that Love was the essential factor in applying the Golden Rule, for our true nature is love and it is through watching our habit of thought and keeping true to the law of Love that we manifest more and more the true self—the Christ. Every word spoken had its place, and at the noon hour, after a deep silence, we went from the spiritual feast to a Cafeteria Luncheon where the needs of the physical man were attended to amid much rejoicing over the wonderful session we had attended.

The next step—the application of the Golden Rule in the Home, was taken up at the afternoon session, and from the realization that God is our home, whether it is one room or a mansion, for "In Him we live, and move, and have our being," we considered the proper attitude to maintain toward those in our home. If there is only God, then it is God who is expressing in each one in the home, and many beautiful testimonies of the working of this Golden Rule were brought out, and among them was the thought that we should give each one in the home the freedom to unfold according to the plan of God for that one, and not try to force our views upon him.

The third step—the application of the Golden Rule in the social, business, national and international relationships was considered at the evening session, and having considered first the necessity of practicing love, of being true to the real self within—of guarding our thought realm, and then having

considered those in our home, we broadened our horizon and realized that our world was but an extension of our home, for since God is our Home, and God is Omnipresent, then every living soul is included in that home. We saw that to apply the Golden Rule to those whom we contact we must obey the injunction—

"Take thy brother's hand in thine,  
Hold it there by Love Divine,"

for Jesus said—"...Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me," and the key-note of true success is service to others. The world honors those who, forgetting self, have given their lives in loving service to others, and this has returned to them—honor for themselves because of service to others. The application of the Golden Rule in business is possible, and mention was made of the fact that it is when we do good for good's sake and not for the reward that we have true success. There is a success that is a deplorable failure, and there is a failure which is a grand, a noble, a God-like success, for until we practice the law of Love, manifesting the Christ spirit toward every one in the business world, seeing only the One action, the One Actor—God, the Omnipresent Intelligence working through his various expressions, we are not in harmony with the Law of Love and any temporary success is a hollow mockery, and does not satisfy the yearning soul. If this Christ attitude, the practice of the Golden Rule were applied between capital and labor, all would be harmonious activity, and in all government, city, county, state, national and international relationships, the true remedy for all inharmony is the practice of the Golden Rule, pouring out the Christ love to all.

In summing up, we found that while we made the three distinctions, in order to take up the discussion in a logical, concise, and consecutive manner they all blend into the One Great Law, the practice of Divine Love in every relationship, being true to the Christ in ourselves, seeing the Christ in our neighbor no matter what the appearance, thus lifting up the world through our recognition of the "I AM" of each one, realizing that each is a part of the great whole. In fact, we all have a clearer perception in regard to what the Golden Rule is, its place in our unfoldment, the great joy that may be ours through practicing it at all times and in all places, and a realization of our oneness with all of God's expressions. The closing thought for the silence was the statement—

"There is but one place to begin—with God  
There is but one place to end—in God  
There is but one continuing reality—God  
There is but one creative energy—Life  
There is but one intelligence—Infinite Mind  
There is but one substance—Spirit  
There is but one nature—Love,"

and so ended our 1923 Assembly, and no one can estimate the power of the words spoken, the deep consciousness of love, the will to go forth to do the Father's work, that resulted from this Assembly.

—Jessie D. Connell.

# Healing Department

*Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward.—Isaiah 58:8.*

## STATEMENTS FOR DAILY USE

God is all, besides Him there is none else.

God is Omnipresent. God is wisdom, love, life, health, understanding, joy and peace. This wisdom, love, life, health, understanding, joy and peace is right here in this place at this moment.

Man is the expression of God, made in the image and likeness of God, therefore he is what God is, wisdom, love, life, health, understanding, joy and peace.

Father, we thank Thee that this is true, and that we are conscious that it is true.

Healing is the inner conviction of the perfection of the body.

When we heal we do not change anything; we let be that which Is.—Perfection. Any disease or infirmity is just seeming, and when we turn the light of Truth upon it, this seeming and these shadows disappear.

They return to their natural nothingness, and we stand forth—that image and likeness in which we are created.

## TREATMENT

Be still and know that I am God. God is everywhere present, here and now. Man is the image and likeness of God and is perfect Spirit Substance here and now.

Each issue of the Weekly will have on this page explicit directions for treating and healing and from time to time testimonials will be given. There will also be carried a thought for the week to be used together by the practitioners of this department and those applying for help.

This department is not organized with the thought of charity, but with the recognition that it is meeting a great need of those at a distance. In sending a good-will offering in return for benefits received, we ask that those who are abundantly supplied financially will feel it a privilege to give generously, and in this way help sustain this work, so it can carry the many who can give but little. Whatever your offering may be, send it with your individual blessing which will assure the return in both healing and supply.

All correspondence will receive a personal reply. Be explicit in stating your case and know that all communications will be held in strictest confidence.

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## IN GOD WE TRUST

### The Part and The Whole

**W**HEN we say that something is fractional, a fraction of something else, we do not thereby condemn it as unreal. We merely say that it is not whole, is not an entirety, is merely a part. Similarly, when we say that something is temporal, or even temporary, and admit that it will pass away, neither do we condemn it as unreal, but merely declare it not to be eternal.

At the same time, just what do we mean by "entire" and "eternal"? We mean: according to the perfect idea of God—or, if you prefer, according to *our* idea of that particular thing in its perfection—since of course all we can know of God's idea about anything is through what we call His voice in our hearts.

What, then, are we to do with this dilemma: if God is omnipresent and eternal, how can any part of Him ever pass away? It seems to me that by first disposing of the difficulty of the existence of fractions we can, by analogy, explain the existence of things temporal (or temporary).

The physical manifestation of a conception is often divisible; e.g., a chair can have one of its legs cut off. But then it is, properly speaking, no longer a chair. We simply have not words enough in our language to apply one which shall properly designate that object in its present condition. We have, however, now a new conception exactly corresponding to that three-legged chair, which is in itself not fractional at all, but complete. It seems to me that in what we call the mind of God exist *only* a series of such perfect conceptions, covering every manifestation in the physical world, no matter how fractional they may appear to us. What seems to us a broken chair is really to God a perfect something or other—but, and this is very important: it is *not* a substitute for a perfect chair; that exists eternally also in His mind, and by our belief in it can ever be brought to manifestation.

Or let us express it in this way: the fraction  $\frac{1}{3}$  is a perfect fraction, but is never a perfect unit. It is a part of a perfect unit, but the perfect unit itself is indivisible—a seeming paradox. Let us apply this idea to things temporal (or temporary). If a unit consists of three thirds, each of these thirds can occupy only one space at a time—in other words, a fraction is a limited portion of space, and we can, often at will, concentrate our attention upon this fraction rather than upon the unit in its entirety. But none the less the other fractions exist, whether we think of them or not. Similarly, things tem-

poral are links in the chain of time, upon which also we (sometimes at will) concentrate our attention, but in the eternal mind of God they are ever co-existent. To us they pass away, but to God never, as I understand it. Only like the (to us) nameless conceptions of things perfect, ever existent in His mind, of which it is said: "A place for everything and everything in its place," they too have what we might call their "labels" with Him, and of them too might it be said: "A time for everything and everything at its time."

Why, then, may not they also by our belief in them be brought to manifestation at need? I say advisedly: "at need"; for our real will is coincident with God's will; our so-called "evolution" is but the gradual realization of this.

—Elizabeth Rice.

### There is a Smile in Each Tomorrow

There's a smile in each tomorrow,  
Waiting just around the bend;  
When you least expect to meet it,  
It will to your path descend.

There's a smile in each tomorrow,  
Though today it went unseen;  
In some blossom it was hidden,  
In some songbird's silken sheen.

There's a smile in each tomorrow,  
Never weary of the quest;  
You will find it on the highway,  
If today you do your best.

There's a smile in each tomorrow,  
If you hold the talisman true;  
For the smile your heart is seeking,  
Is the smile God meant for you.

—Mabel W. Phillips.

### The Great Healer

Thus saith Jehovah that doeth it, Jehovah that formeth it to establish it; Jehovah is his name: Call unto me, and I will answer thee, and will show thee great things, and difficult, which thou knowest not . . . Behold, I will bring it health and cure, and I will cure them; and I will reveal unto them abundance of peace and truth.—*Jeremiah*.

Divine Mind is the source of all good. There is nothing that stands between us and Divine Mind except our own thought. If we will we may be utterly responsive to its healing, strengthening and upbuilding power. May we each resolve from this time henceforward that we will serve the Divine in all things and that we will think, speak and act in harmony with the Infinite Will.

—New Thought Bulletin.

# A Background for the Study of the Bible

KEY-NOTE: ASCENDING REVELATION

THE PROPHET ELISHA

Read II Kings, Chapters 2-14

LESSON XXIX

**T**HE following description of the school of the prophets is a quotation from Hasting's "Dictionary of the Bible."

"A single word must suffice for the school of the prophets, (an expression with no scriptural authority), of which so much was made by scholars of former days. All that the Scripture narrative warrants in holding is that in a few centers such as Bethel, Jericho, and Gilgal, men of prophetic spirit formed associations or brotherhoods; hence the name, the sons of the prophets. These brotherhoods were formed for the purpose of stimulating devotion to Jehovah through the common life of the brotherhood. Edification, not education, was the main purpose of these so-called schools."

A knowledge of the Presence and the speaking of the Word have been preserved since the days of Abraham. Often these sacred truths were visioned by only a few devoted souls endowed with the conviction and courage to hold to and make practical use of these. The seeing of Truth is the greatest discovery ever made by man; for the knowledge of Truth can never be destroyed. Hence all along through the ages we find that as the need arises the man comes forth to meet it. The call is answered by the one who is able to keep alive these great principles of the reality of life. Therefore when rugged, fearless, courageous Elijah was called from his strenuous earth life, there was one unlike him in personal appearance, temperament, and method of doing, but none the less true and faithful when it came to demonstrating the power that he so well understood who appeared to carry on his work. He had had six or seven years of training under his revered master, Elijah.

The first mention of Elisha is in I King 19: 19-21. Elijah finds Elisha with eleven servants and twelve yoke of oxen, plowing in his father's fertile fields in the fruitful valley of the Jordan. As Elijah passes by he casts his mantle over Elisha. This meant adoption as a son as well as a call to the brotherhood of the prophets. As soon as Elisha recovers from his surprise, he begs Elijah to allow him to kiss his parents good-bye; "Then, I will follow thee," says Elisha.

The sturdy old prophet answers, "Go back again; what have I done unto thee?" However, Elisha slays the yoke of oxen with which he is plowing, boils the flesh by burning the utensils used in the plowing, and gives the people food. Then he goes after Elijah, and ministers unto him. Just how and where these next six or seven years are spent is not definitely stated. There is no evidence that he accompanied his master into his mountain haunts. They lived in friendly relation with the Sons of the Prophets and may have met frequently there.

Elisha's deep affection for Elijah as well as his reverence for him as a disciple is shown by his refusal to allow Elijah to take his last journey from Gilgal through Bethel, and across the Jordan, alone.

His answer each of the three times that he is asked to remain is, "As my soul liveth, I will not leave thee."

When they reach the Jordan, Elijah smites the waters with his mantle, and the waters are dried. The prophets cross on dry ground. Elijah says unto Elisha, "Ask what I shall do for thee, before I be taken away." Elisha replies, "I pray thee let a double portion of thy spirit be upon me." "Thou hast asked a hard thing," says the older prophet, "nevertheless if thou see me when I am taken from thee, it shall be so unto thee." Elijah knew that the request was one that could not be granted, that it must be acquired through our own effort and desire, and realized through an inner growth or unfoldment.

When the spectacular ascension takes place, Elisha exclaims, "My Father, My Father!" This indicates that the spiritual vision for which he had undoubtedly striven during his discipleship enabled him to see Truth. Elijah had anticipated this in his disciple. Thus the spiritual ability of Elisha becomes established, and also the right to Elijah's mantle. Taking this he smites the waters of the Jordan, and goes into Jericho. Here he meets some of the prophets who say, "The spirit of Elijah doth rest on Elisha." Thus began the career of Elisha as a prophet; it lasted more than half of a century. Elisha lived and worked in the latter part of the eighth century and the early part of the seventh century, B. C.

"He spent his early life on his father's farm, and was accustomed to the quiet companionship of home life, but later preferred the cities; doubtless because he wished to demonstrate his work among the larger numbers. His home much of the time was in Samaria. Unlike his fearless, determined predecessor, Elisha's miracles are, with one exception acts of kindness and mercy while he lived among men and ministered unto their needs. He lived to up-build rather than to startle and destroy. Elijah sought the lonely mountain for spiritual strength; Elisha sought the strain of the minstrels to accomplish the same purpose. Elisha's life, both public and private, was one of incessant activity; and from the palace of the kings to the home of the common people he was a welcome visitor. He was asked for advice and gave it to those in all walks of life." He was called "The holy man of God who passeth by us continually."

His first act of kindness and the beginning of a long life of unselfish service and beneficent acts, was the purifying of a spring of water near Jericho; this meant life to the people and fruitfulness to the land.

A destitute widow of one of the Sons of the Prophets applies to Elijah for help. She has only a small pot of oil in her home; he tells her to borrow empty vessels of her neighbor and pour them full. The oil ceases to run only when all of the ves-

sels are full. With the surplus she pays the debts which left unpaid would have made her two sons bondmen.

A Shunammite woman who valued Elisha's deep desire and willingness to minister unto to all of those who asked for help persuaded her husband to build for him a little chamber on the wall where he could retire and rest when he was passing through Shunem. Elisha pleased with this thoughtfulness desired to do something in return; he found that the woman wished for a child more than any other thing. He sent for her and told her that she should have a son. He came; but after a few years was stricken with sunstroke and died. Whereupon the mother went to find Elisha. He restored the child using much the same method that Elijah did.

Again at a time when there was a shortage of food a mess of pottage was prepared for some of the sons of the prophets. It consisted of wild cucumbers or gourds and was pronounced poisonous. He stirred into the pot more meal and said, "Pour out for the people that they may eat; there is no death in the pot."

Naaman, captain of the hosts of the King of Syria, was a mighty man, and one of valor, but he was afflicted with leprosy. A small girl who had been taken captive by the Syrians, and who waited on Naaman's wife told her of the work of the prophet. Thereupon Naaman decided to call upon Elisha, taking with him gold and silver, and various things of great value. When he came to the house of Elisha, he received this message. "Go wash in the Jordan seven times, and thy flesh shall come again to thee." Naaman disappointed at the simplicity of the treatment, and the seeming lack on Elisha's part, of the proper reception and demonstration over so important a personage, became enraged and refused to obey. However he was finally persuaded by his servants to dip seven times in the Jordan; his flesh became as that of a little child's. Elisha refused to accept the gift offered him, and said, "Go in peace." But Gehazi, the servant of Elisha, followed after the departing Syrian, and asked him for some of the treasure.

Upon the servant's return Elisha discerned his guilt, and to punish him, pronounced him a leper. The man goes away, a leper, as white as snow.

At another time Elisha made the head of an ax, that had fallen into the stream of water, rise to the top and be recovered. No appeal to Jehovah is recorded here.

The dividing of the waters of the Jordan, the increasing of the widow's supply of oil, and the raising of the dead child are all very similar to the works of Elijah; while the healing of Naaman compares with the work of Jesus. The healing of the spring and the raising of the iron ax, stand out as individual incidents of this miracle worker.

When Hazael comes to enquire if Ben-hadad would live, Elisha says, "He may recover;" but he sees by means of his prophetic vision, that he will not, and that Hazael will become king, he weeps for Israel. His last thoughts were of his country, as he tried to foretell to Joash the results of his future conflict with the Syrians.

Elisha had no new truth to proclaim; his work was to establish the ancient truths. His one aim

was to complete the reforms of Elijah. His deep affection for his master is often compared to that of the Lord Jesus and John the Baptist. He was the only prophet ever called by another prophet. He is represented as humane, large-minded, tender-hearted—a prophet called to comfort, heal, and reconcile. Amid all the allurements of court life he maintained ever the true prophetic character, one that stands out in Biblical history.

The subject of the next paper will be "The History of the Northern Kingdom from the Revolution of Jehu to the Fall of the Kingdom."

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